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A
Funeral SERMON

Occasioned by the much lamented

D E A T H

Of the REVEREND

Mr. JEREMIAH SMITH,

Who departed this life, *August*

20, 1723.

By MATTHEW CLARKE.

To which is added

A POEM to the Memory of the Deceased,

By the REVEREND

Mr. JABEZ EARLE.

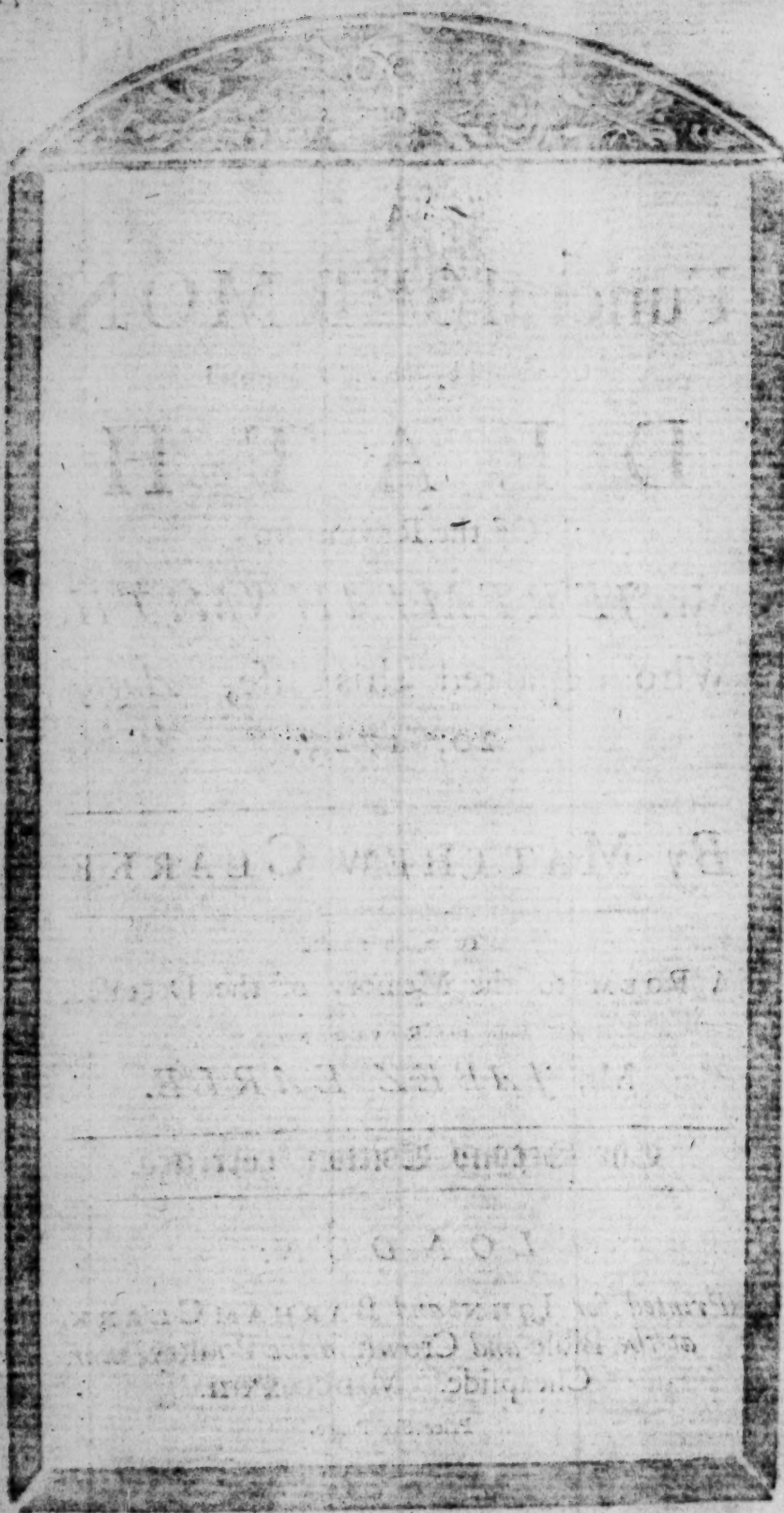
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TO

Mrs. Eleanor Smith.

MADAM,



I was happy for me, as well as your self, that the Memory of good Mr. Smith wanted no human Art to embalm it; having a sufficient Frangency in it self, to render it immortal: otherwise, when you pressed me into this Service, (of all others unfit to perform it) you would not seem to have well consulted the Regards you owe to his valuable Name.

I could account for your desiring this at my Hands, no other ways in my own Thoughts, than this, that you knew the entire Respect and Affection I had to the deceased, and was willing to

A 2

give

THE DEDICATION.

give me an Opportunity to testify it to the World. Not that I think my self entitled, merely by this, to the Honour you have done me; since this was common to many others with my self: It being impossible, that so much real Worth should not meet with an answerable Respect and Value, from every one that had the Happiness to be acquainted with him.

The Discourse it self, such as it is, I now put into your Hands, that you may be able to read, what your deep Concern in the Occasion of it would not permit you to hear.

In the perusal of it you will observe, I have attempted those Things which, thro' the divine Blessing, might more especially be serviceable to your self, as one most sensibly affected with the late Providence. If I have in any Measure answered that End, and thereby, next unto God, approved my self to you, I shall be the less solicitous about its Reception with other Persons.

I need

The DEDICATION.

I need not tell you that the Afflictions of the Saints, are heavenly Gifts, Trials of Patience, and Preparations for Service: That all Murmurs ought to be extinguished, and God to be justified, in every Thing that befalls us; since his Ways are not barely equal, but Mercy and Truth to such as keep his Covenant: That when he smites, it's with an healing Hand; and though he casts us down, he will revive us again, as many a dark and thundring Night has been succeeded by a bright Morning: And if you are helped to accept this Correction, it will be a Means to make you shine in Meekness, Patience, Humility, and Resignation to the Will of God: In these Things you are already instructed.

I shall therefore only add my hearty Wishes, that this humbling Providence may be truly sanctified to you and yours. That you may feel everlasting Arms put underneath you, to preserve you from fainting in an Affliction, you can be in no Danger sure of despising:

The DEDICATION.

*spising: That those tender Plants about
your Table, as they grow up, may be
an Honour to a deceased Parent, and
a Comfort to their living one: That your
hopeful Son Abroad, may be returned
to you in Safety, with the Spirit and
anointing, of him that has now receiv-
ed his Crown; and be every way fit-
ted for that high Calling to which he is
designed. These are the hearty Desires
and Prayers for you and yours, of,*

MADAM,

Your sympathizing Friend,

**Sept. 17.
1723.**

and faithful Servant,

M. CLARKE.

I PET. V. 4.

And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.



THIS, my friends, is to us a day of humbling and rebuke. Light afflictions speak; greater ones amaze: may our spirits be suited to the Providence, and the sadness of our countenances be a means to better our hearts. We are called, if God will help us, to improve the death of that excellent man, who was for you a faithful minister of Christ.

THAT vessel, which held the precious treasure, whereby your souls have oft-times been enriched, is now broken; alas! it was an earthen one, as all are, into which God puts the heavenly treasure. This therefore is not to be wondered at, as if some strange thing had hapned, considering man's mortal frame, even at his best estate; and that this vessel had already lasted almost seventy years. Ministers under the Gospel are no more suffered to continue, by reason

reason of death, than the priests were under the law : they must die as others do, in their several generations, ~~that they may rest from their labours,~~ and receive their reward. It is what ~~we know, though not what every one~~ lays to heart ; I pretend to tell you no news, in saying no man's piety, no man's usefulness, any more than any man's greatness, will exempt him from the stroke of death. *Your fathers, where are they ? The prophets themselves, do they live for ever ?* You of this congregation know they do not, having had several eminent, and faithful ministers, who once watched for your souls, buried out of your sight *. But tho' this is not a thing to be wondred at, there are some circumstances attending the Providence, which render it more than commonly afflictive to us.

As to himself indeed, a good man, a faithful minister, is prepared to meet the last enemy, in any shape whatsoever ; at all times, and in all places, either at home, or abroad, wherever the messenger meets him, he obeys the summons with an holy resignation of soul, and dies like *Moses*, at the commandment of the Lord, let it be when, and where, or how, and in what manner he pleases, who is the Lord of our lives, and has our times in his hands. The Father of our spirits may call for them at his pleasure, and his servants resign them at that call.

* Mr. Howe, Mr. Spademan, Mr. Rosewell, and now Mr. Smith.

But

But as to us, there is something in the circumstances of this death, which does not a little aggravate the affliction; as that it seized him so suddenly when abroad on a journey, at a distance from many of his friends, and at a time when we flattered our selves, God had answered our prayers, and would spare this valuable life yet a little longer; he being so far recovered as to be able to go abroad several times; and finding his strength so much restored, designed a return home, which was a thing he seemed very much to desire: when on the morning of the day fixed for his intended journey, a violent convulsion seized him at once, and in less than half an hour, put an end to all his thoughts; without his being able to speak one word to those about him: so that he, who left his habitation, as we often do ours, with hopes of seeing it again, never visits it more; and instead of returning to his house, is gone to his long home; and we had our last sight of him, when we little suspected it, and must now see his face no more at all. This is our affliction! Here is the cause of our grief! So it is to all of us; but especially to his surviving Relatives; among whom the distressed widow may take up *Naomi's* words, in part at least, and say, *The Lord hath testified against me, the Almighty hath dealt very bitterly with me; I went out full, full of joy and comfort, full of hopes, with the dear comfort of my life; but the Lord hath brought me home empty; I went out with a living, but came home with a dead husband; call me Mara; that is a*

B

name

name most agreeable to my present circumstances; for God hath dealt bitterly with me, and I am now a woman of a *sorrowful* spirit.

MAY our Lord God, even our Father, comfort your hearts under this sore stroke. *This work is the Lord's, he takes it upon himself, I, even I, am he that comforteth thee.* But he puts it upon his servants, and commands them, saying, *comfort ye, comfort ye my people, speak ye comfortably to them.* But where-withal, and how shall we comfort you? What shall I suggest, that may alleviate your grief? What lenitive shall we bring to assuage your sorrow? I could think, of no more likely, or more effectual way, (if God would make it evident to our faith,) to quiet your minds, under this afflicting Providence, than to turn your thoughts to that happiness, the faithful are immediately possessed of upon their departure hence. Our loss indeed is great, very great; but their gain is vastly greater. *They enter in to peace, they rest in their beds, each one walking in their uprightness.* Could we follow them by the eye of our faith into the other world, and look within the veil to see the glorious crowns they wear, the shining robes wherewith they are arrayed, whilst we are clad in mourning; could we lay our ears to the heavenly musick, and hear the divine consort; the hallelujahs, the shouts, the songs of joy and triumph, wherewith the heaven of heavens resounds; whilst we hang our harps upon the willows, and find our hearts out of tune, for *Zion's* songs: could we see where and what they are,
know

know how it is with them, what they are doing, how they are employed; and in one word, what glorious creatures they are, we should even be transported with the thoughts of their blessedness, and only long to be sharers with them in their joys. Come then, my friends, let us comfort our selves with these things! with those words, which God has put into our mouths, by the hands of his servant *Peter*, who tells us, *When the chief Shepherd shall appear, all his faithful ministers, shall receive a crown of life, that fadeth not away.*

BEFORE I come directly to consider the words, I would observe to you, that though the life of every true Christian is justly represented in the sacred Writings as a spiritual warfare; yet this character is much more applicable, and with still greater propriety, belongs to Gospel ministers: since they are not only obliged to contend with those enemies, that militate directly against *themselves*, and hazard their *own* salvation; but, as overseers of the flock, they are called to watch over the souls of others, and so are under a double obligation; first, from the law of nature, to be *examples* to others in saving themselves, and then from the law of their office, to be *instruments* in saving others. They have all the difficulties of private Christians; they are themselves compassed with the infirmities others complain of, and subject to the same passions, by which others are too often overcome: they have their own corruptions to mortify; their own peculiar temptations to resist: they have, in a word, all that to do

for themselves, which any other persons have ; and besides all this, they watch for the souls of others, the care of the flock is upon them, they are set for the defence of the Gospel, &c. So that if Christians, above other men, then ministers, above other Christians, are engaged in a spiritual warfare : And as the sphere of their motion is larger, their work greater and more difficult, the opposition they meet with more fierce and violent ; on their part it calls for greater capacities, a more eminent degree of strength, courage, and resolution ; and consequently they need more than ordinary encouragement from God : And hence it is, we still find peculiar promises made to these, of God's gracious *presence* and *assistance* here, and assurance given them of a more ample and abundant recompence hereafter, that their encouragements might bear a proportion to their work and service. The schoolmen speak, in their way, of three *au-reolas*, as an additional accession to the essential happiness of Saints in the other world ; and one of them they assign to the teachers of the Church. And some ground there seems to be for this from what the Scriptures speak of a *Prophet's* reward, as exceeding that of a righteous man ; and the intimations they give us, that they who are so far honoured as to be instruments in turning others to righteousness shall shine with a brighter glory, and wear a heavier crown than others. This encouragement the Apostle *Peter*, in particular, gives his fellow elders to faithfulness in their office, that *when the chief Shepherd shall appear*, they,
above

above others, *shall receive the crown of glory that fadeth not away.* Having premised this, I proceed to observe to you, that there are *two* things the Apostle does in the beginning of this chapter.

First, H E exhorts the spiritual guides to a faithful discharge of those duties, which, by virtue of their office, they were obliged to perform; and this he does in the three first verses. *The elders which are among you I exhort, who am also an elder, feed the flock of God, &c.* and then,

Secondly, H E enforces this exhortation by the strongest and most powerful motive, in the words of the text; *And when the chief Shepherd shall appear, &c.* which words contain in them the substance of all our hopes, as they tell us the season when we shall enjoy them to the full. *q. d.* “ The work I have set before you
 “ is attended with its peculiar difficulties; it
 “ requires painful diligence and industry; it is
 “ a work of the greatest importance to the honour of God and the souls of men: but take
 “ courage, my dear brethren and fellow elders;
 “ doubt not to encounter these difficulties;
 “ fear not to venture upon the work; never
 “ sink beneath the weight of your burden; be
 “ not weary and faint in your minds, but be
 “ of good heart. Ply the oar; grudge no
 “ pains; assure your selves, your labour shall
 “ not be in vain, it shall not altogether want
 “ success at present, and if you are faithful, be
 “ assured, you shall not miss of a full reward
 “ hereafter; for *when the chief Shepherd shall*
 “ *appear*

*" appear, ye shall receive a crown of glory,
 " that fadeth not away. This is honour e-
 " nough! more than amends for our (at the
 " best but) poor services.*

THE opening and improving these words will naturally lead us to endeavour the three following particulars.

I. To represent to you, the reward it self here promised, which is, *a crown of glory that fadeth not away.*

II. To shew you, the time when this glorious reward shall be received, and that is, *when the chief Shepherd shall appear*; and,

III. To consider, who the persons are that shall be partakers of all this glory; and they are more especially, tho' not only, those guides and overseers, that faithfully observe the foregoing direction, *ye shall receive, &c.*

WE are then,

I. To represent to you, the reward it self here promised; and this is no other than what the Apostle had told them, v. 1. he himself hoped to be a partaker of. *Who am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.* Whatever his pretended successors do aim at, it never entred into his heart that the office of an elder would ever advance him to some of the greatest honours and preferments of this world. He never sought great things for himself,

self, nor expected to partake of them; all that he hoped for was to be a partaker of that eternal glory which now lay very much hid, but would be revealed at the coming of Christ. And what he aimed at himself he recommends to others, being careful to take off their minds from the mean poor views of filthy lucre and worldly advantages. Those things he removes out of their sight, and calls off their eyes from gazing on a worldly lure; he teaches them to trample on sordid gain, and despise the world's pompous vanities. He once told a man, that expected an *alms* rather than a *cure*, *Silver and gold have I none*; and now that he is giving directions to his fellow elders, he expressly cautions them against aiming at filthy lucre, tho' his pretended successors have, by degrees, raised themselves till they come to rival kings, and equal the princes of the earth in wealth and power: with what regard to the apostolical canon, let any one judge! So different was the spirit and behaviour of the Apostle *Peter* from that of his pretended successors, such strangers are they, and so unlike to one another, one must conclude, sure they can never be akin, how much soever they boast of being lineally descended from him. Did he make the elders of his day, or those that should succeed himself, or them, any promises; did he give them any expectation of a triple crown, large patrimonies, a power over the kingdoms, estates, bodies, and consciences of men? So far from it, when he comes to inforce his exhortation upon them, he carefully guards against any such pretension,

tension, and teaches them to pass by with an holy scorn, all the pitiful pageantry of this perishing life, and despise those trifles that enchant a carnal heart. But having removed these things out of their sight, he takes care to substitute in their room what is infinitely more to their advantage, and worthy of their ambition; which is, no less than a crown *of glory, that fadeth not away*. And this he gives them the promise of, not to make them mercenary and servile, but hearty and chearful in their Master's work. The reward then is,

A CROWN! *a crown of glory!* and *a crown of glory that fadeth not away*. To make our future and invisible state more intelligible to us, the Scriptures, we see, describe it by sensible representations; it being hard for us, whilst our souls are cloathed with flesh, to conceive of heavenly things but by images taken from material and earthly objects; the blessed, therefore, are often described, as in a kingdom, on a throne, with crowns on their heads, &c. Here is,

First, A CROWN; a big word, and what sounds great in the ears of men; the promised reward is so called to denote,

1st, THE dignity and excellency of that state to which the blessed are advanced in the other world, and the honour God there puts upon his faithful servants. It is his pleasure to give them a *kingdom*, and raise them to *royal* dignity. It is so called also to denote,

2^{dly}, THE amplitude and fulness of the *heavenly glory*. A crown, by reason of its figure, compasses

compasses the head on every side, so the souls of the faithful are surrounded with celestial glory. The whole man, each faculty of the soul, and, at length, every member of the body, entirely shares in this happiness. There is a *fulness of joy at God's right hand*; there the blessed are filled with all the love and delight in God their souls can hold. The Divine goodness is fully manifested to them, his glory put upon them, and the whole man made perfectly blessed. It is also so called, 3^{dly}, To intimate to us, that this is a prize, and given after striving and conquest. It is called the *prize of our high calling*, Phil. iii. 14. If we expect to receive it, we must run, strive, wrestle for it, and that lawfully, with diligence and success; no man else can hope to be crowned.

FARTHER, this is said to be, Secondly, A crown of glory. The Captain of our salvation was contented once to wear a crown of thorns, as if he had been a *mock* prince, but has purchased and prepared for his followers a crown of glory, having made them real, tho' *spiritual kings* unto God. This denotes the splendor and brightness of the heavenly state, in which we change all our troubles here below for those joys that are above; that wondrous bliss, which heaven reserves in store, which *heaven, and only* heaven can give us.

THAT day is all high noon; one continued, perfect sunshine without a single cloud to overcast the light; there souls shine with the
C bright-

brightness of the sun in the firmament, swim in an ocean of pleasure, bathe themselves with unconceivable delight in those rivers that run at God's right hand, and sun themselves for ever in the light of his countenance. There is no night at all, they need no candle, neither the light of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof; the Lord God himself gives them light, and they shall reign for ever and ever. Here is the vision, and fruition of infinite truth and goodness, to satisfy both the understanding and will. Then comes the blessed hour, when we weep no more, and live for ever: in that dear place, none of those things that here give us so much trouble, are once known; age, sickness, pain, want, sorrow, sin. Then descending Angels crowd the air, and wait to convey the souls of the faithful to the place, where crowns of glory are prepared to reward them.

If it be asked, but how long shall all this continue? The *answer* to that leads us to a farther commendation of this crown, which is *Thirdly, That it fades not away.* This doubles the joy, and still adds to the contentment. The pleasures of that state are as *lasting*, as they are *full*: *these* are for evermore; whereas all things here are only for a season: the pleasures of sin, riches and honours, the crowns and kingdoms of this world, all but for a season. The garlands that crowned the victors in the *Olympick Games*, well known

at *Corinth*, being made of boughs, and leaves of trees, and flowers, soon withered and faded away; *they run for a corruptible crown*, 1 Cor. ix. 24. Yea, earthly crowns, made of gold and precious stones, things much more durable and lasting in their own nature, yet together with all things else, have this mortifying epithet, *corruptible*! These perish and decay, like those that wear them: time eats up and devours them all. But *we strive*, says the Apostle, *for an incorruptible crown*, such as was never worn by any here on earth; being only made, and fit for heaven. The wreaths and laurels of this crown are, and will be, as fresh to eternity, after millions of ages, as at the first moment the crown was set on our heads. The happiness of that state is immortal, which adds an infinite weight to their glory; the *security* of their joy, redoubles the *sweetness* of it. It is a massy crown, a *weight of glory*, but none are ever weary of wearing it; its weight does not make it a burden. Fear not being palled by long enjoyment, in heaven all things are new. The spring of our joys never dries up, nor will the heavenly manna ever grow out of taste, though we never rise from the festival table; the presence of God will never cloy us, nor shall we ever be weary of beholding the face of our glorified Redeemer. The sun of nature never fails to enlighten and refresh the earth, and shall not the brightness of God's face, the glory of the sun of righteousness, much more give us fresh and pleasing entertainments? Here the beatifick

object is clearly revealed, and for ever enjoyed, the contemplation of it constant and uninterrupted; for we always see, love, rejoyce in, and serve the blessed God.

BRIEFLY, the state is always fresh and flourishing, without decay in it self, or dislike to us: It is an inheritance incorruptible, an immarcescible crown, a glory that fadeth not away, reserved in heaven for us; and there to be received from the hand of God, as a largess of divine bounty; a gift of his mere grace and mercy; since, *when we have done all, we are but unprofitable servants*; and it becomes us, as the four and twenty elders do, to cast our crowns before the throne of God, *Rev. iv. 10. saying, Worthy art thou, not we, to receive glory, and honour, and power.* They owe all their grace, and all their glory, to *him* and *his* grace; whatever they are in time, and hope to be to eternity, all this they are by the grace of God; to him they owe all their victories, and crowns; all their honours and advancement. *This* then is the reward here promised. And these are no vain speculations; no fabulous romantick descriptions of groves and fields, rills and streams; no fictions, and dreams of pleasure and happiness, but the true sayings of God; and only require our faith to be more strongly exercised about them. Indeed, the reality of this blessedness does infinitely exceed all these faint resemblances, and is rather lessened by comparisons taken from earthly things; for there is no comparison between them. Had any man the tongue, as well

well as the understanding, of an angel ; and could he write down his descriptions, with a pen taken from the wing of a flying cherubim, it will be confessed, when we come to taste those pleasures, and behold this glory, one half was not told us.

IF it be asked, but when shall all this be received ? The satisfying that enquiry, will lead us to the next general head, which is

II. To shew, the time *when* this *crown of glory shall* be received ; and that is, *when the chief Shepherd shall appear* ; viz. Christ Jesus, who is here called a shepherd : the chief Shepherd, who will, it's supposed, at length appear ; and when he does so, the faithful shall *then* receive their crown. This tells us,

First, THAT Christ is a shepherd. Under this title and character, he is often promised, prophesied, spoken of, and represented to us in Scripture : he is, it's true, the *Lamb of God*, and yet the *Shepherd of the sheep* ; in which there is not *the least* inconsistency. In his death he was *the Lamb of God*, as he laid down his life to *purchase* the flock ; in his resurrection, he is *the Shepherd of the sheep*, as he received and employs his life to *feed* the flock. This contains in it the several offices of the great Mediator, which are the foundation of all the blessings we expect and receive from God, and of all the prayers and praises we offer up unto him. And there is hardly any relation, that gives us a clearer idea of his love, tenderness, and affection, to his people ; his
care

care of them, his compassion towards them, watchfulness over them, his diligence and faithfulness to provide for, and secure them. But he is also called,

Secondly, THE chief Shepherd. Sometimes he is spoken of as

The good Shepherd, John x. 11. he knows his sheep, takes care of them, nay, he lays down his life for them. In this, indeed, he appears to be a good Shepherd; this is an instance of goodness, without a parallel; we have no words sufficient to express it, nor is there an example to illustrate it; such goodness, till then, was never heard of, nor ever will. He is also called,

THE great Shepherd: The God of peace, that brought again from the dead that great Shepherd of the sheep, &c. Heb. xiii. 20, 21. Others may be shepherds, and in their measure good shepherds, but none of them are *that* Shepherd, *that great Shepherd.* *John* was a burning and shining light, but he was not *that* light. *Jesus* is *that great Shepherd* of the sheep; so he is in his *person*, his *flock*, his *service*, *care* and *charge*.

HE is great in his *Person*, for he is the great God. So the Apostle styles him, *Tit. ii. 13. Looking for the blessed hope, and glorious appearance of the great God, and our Saviour.*

THIS appearance is expressly ascribed in the text to *the chief Shepherd*, and can be applied in this place to no other than the Son, in whom these two are happily united, the Saviour and the God. He is the great *Shepherd*, for he is the great *God*. These two characters

meeting in one person, fully secure our happiness, and make up all our comfort. In all his glory, he stoops to be a Saviour; and all the things he does as a Saviour, are the acts of a God. God was manifested in the flesh: God laid down his life, and purchased the Church with his blood, &c. How happy is the conjunction then, when such power and love, greatness and goodness, meet together in the same person? He is not too great, to undertake our salvation, for he is the *good Shepherd*; nor too *feeble*, to accomplish and effect it, for he is the *great God*. He is great also,

IN his *flock*. That is all *his own*, given to him, and purchased by him; and this, tho' comparatively a little flock, yet absolutely, and in it self considered, is vastly large; so great, that no man can number it. This flock consists of all the chosen of God, from the beginning of the world, to the end of time. All the faithful that have been in former ages, and are now dispersed up and down, and scattered over the face of the earth, they are all his flock; which leads us to observe once more, he is great,

IN his *care* and *charge*, in the work and service he performs; for he buys and purchases this flock, he gathers it and feeds it; he has the oversight of the whole; they are all committed to his care, and made his charge: he prescribes laws, and gives rules to them; he provides food for them, and grants them his protection; and finally saves them, to a single person: he sees to it, and takes care that not *one* of

of them be lost: in all this he is faithful to his trust, and saves them to the uttermost. Now if these things will make a person great, then is Christ *the great Shepherd of the sheep*. But the title given him in the text, is that, of

The chief Shepherd. Than which nothing could be more pertinent to the Apostle's design, who here speaks of the Church as a flock, and of ministers as overseers of this flock, whose work it is to feed it. He lets us know then, that the best and highest of these, even those, that by reason of their more exalted and enlarged capacities for the holy office, are raised much above their brethren, and far excel them in learning, knowledge and understanding, gifts and graces, and may justly be called *burning and shining lights*; that these are all but under shepherds to Christ the *chief Shepherd*. He is infinitely superior to them all: From him they receive their office and commission; it is in his name, and by his authority, they act, and to him at last they are accountable, for all they have *had*, and *done*. For, (which is the next thing to be considered)

Thirdly, This *chief Shepherd* will at length appear. This is here supposed, and taken for granted. *He once appeared in the end of the world*, or in the last of the ages, to *put away sin, by the sacrifice of himself, and once offered himself to bear the sins of many*, Heb. ix. 26, 27. And to them that look for him, will he appear a second time, without sin, unto salvation: What this appearing is, and when it shall be; how long he will stay when he comes, and

and what he will do, are things we know but little of: Only in the general, whenever it is, we are sure it will be a *glorious* appearance. And whereas before, he came in an humbled state, and in the form of a servant, he will come again in a glorious manner, with all the pomp and splendour of a king; in the glory of his holy Angels, in his *own* glory, and in the glory of his *Father*.

AND as this will be the *manner* of his appearing, since he comes as the *chief Shepherd*; it is natural to suppose, that the *end* of it, among other things, will be to take an account of all his under-shepherds, and ministers; how they have discharged their office; to know of them what they did with his sheep; what care they took of his flock; whether they watched over it, and fed it, or only fed themselves; what compassion they had on them, under all their wants and weaknesses; whether they strengthened the diseased; healed that which was sick; bound up that which was broken; brought again that which was driven away, and sought that which was lost. These are things will come under a strict enquiry, in the day of Christ's appearance. And,

Fourthly, THEN it is, that his faithful servants shall receive the crown of glory; which by no means supposes, that no part of their blessedness shall be received, till Christ's second coming; but only tells us, *that* is the time, when their enjoyment of it shall be compleat; and then the reward shall be fully and finally dispensed: but immediately upon their finishing

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the work given them to do, tho' their blessedness be not absolutely, and in all degrees compleat; yet, then, the crown laid up for them, shall be set upon their heads. Having thus represented to you, the reward itself, and shewn you the time when it shall be received; I come in the last place,

III. To shew who are the persons that shall be partakers of all this glory. Every one at last would be catching at this glorious crown, even those that now trample upon, and despise it; that laugh at it, and make a jest on't; as *what* in their thoughts, bears no proportion to the *Mammon* of unrighteousness; and who therefore, like him that is reported to have said, he had rather have his part in *Paris*, than in *Paradise*, look only at present things and seen; even these, when their eyes are opened, and themselves entring upon the unseen world, would then gladly take their part in all this blessedness. But hands off, profane sinners, and ungodly wretches! Every one's claim to this crown, won't be allowed in the last day. They that share in this blessedness, are such, as fight the good fight of faith; endure temptation, are faithful to the death; look for, and love the appearing of Jesus Christ. *All* such, and *only* such, shall receive this crown of glory. But the words of the text, considered in their reference to the foregoing, lead us, as the present occasion does, to apply this promise, more especially to faithful ministers. *Ye* shall receive the crown of glory, you elders, that have had the

the oversight of the flock, and performed the duty of your office; you shall receive this glorious reward. From hence I shall give you their character in three things.

First, THEY are such as were called to the office and work of overseers: that had the inspection of others, and the souls of men committed to their care. An important trust! esteemed so by all that are sensible of the worth of souls, and consider the account that must be given of them to God: but this is not all, they have not only the office, and the name, but,

Secondly, THEY, that receive the crown; are such as act the part of overseers; do indeed answer their name, and perform the work of their office, they *feed the flock*; a name that is pregnant with notions of spiritual care, duty, and benignity, and comprehends the whole work of faithful ministers; a work of a vast compass, and like the commandments of God, exceeding broad. They that obtain this reward, are truly overseers, do the work of a bishop, or inspector. That don't fleece the flock, follow their own pleasures, and prole after worldly honours and preferments, but feed the flock; endeavour to know its state, see what they need, and give them their meat in due season; observe how they walk, and guide them with strict discipline; they instruct, counsel, admonish and comfort, as there is occasion; such they are, in a word, as naturally care for the souls of men, and give full proof of their ministry.

AND then all this they do, not as *driven* to it by meer necessity, *not by constraint, but willingly*, (v. 2.) They don't perform this work as a task, nor bear it as a burden, which they would gladly get rid of, if they knew how to subsist without it, but do it with a willing mind, from the pleasure they take in the work, the compassion they bear to the souls of men, the zeal they have for the Redeemer's interest in the world, and as those that do account it their greatest honour, to be any way serviceable to promote it; whose joy and crown it would be to win souls, and *turn men from darkness to light, and from the power of Satan to God.*

AND this they do also, not as *drawn* to it, by the prospects of worldly advantage: *not for filthy lucre's sake, but of a ready mind*, v. 2.

NOR is this done by them with a lordly spirit, exercising a tyrannical power over others: *neither as being lords over God's heritage*, v. 3. The flock is God's patrimony, a people fallen to him, as it were by inheritance, his clergy or lot, and therefore, others are not to lord it over them: their power is utterly exclusive of all rigid authority, being given them for edification, not for destruction; they are to be helpers of their joy, and not lords of their faith.

Thirdly, THEY that receive this crown of glory, are such as were examples to others: *neither as being lords over God's heritage, but being examples to the flock*, v. 3. As those that teach the art of writing, set types, or copies, before their scholars, by which they may form
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their letters; so the life of every minister should be a copy for others to write after. Life-oratory is most suasive, and speaks with the greatest evidence: this shews men, that the rules of religion are practicable, since they themselves are enabled to reduce them to practice. These should go before others in the exercise of all those graces and duties they recommend to them in their doctrines, and be examples to the flock in conversation, in spirit, in faith, in purity; being patterns of meekness and humility, patience and self-denial; of soberness and gravity, peaceableness of spirit and behaviour. This is, *indeed*, to be guides to the flock, when we don't only call them to their duty, but go before them in it our selves; and are not, like statues, or hands set up in the road, to direct travellers to a place, towards which they nevertake one step themselves, but are guides to shew them the way, and go along with them, and before them our selves. Thus ought ministers to shine as lights in their *walk*, as well as in the *pulpit*; else in the midst of a man's best performances, others will be apt to remember his personal irregularities. We find men are disposed to believe one that shews he believes himself, and appears to be in good earnest in all that he says; whereas he that gives his own doctrine the lye, cannot fairly expect another should give it *credit*. He certainly talks with an ill grace, against those sins and vices in the *pulpit*, which he patronizes, and gives countenance to in his *life*; *Thou that teachest another, teachest thou not thy self?* If a
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man makes a jest of his own office, and talks of it with froth and levity, he must expect others will make a jest of *that*, and *him* too. An unblemished life gives a man great boldness of speech; when he loses his authority, whose words and discourses are destroyed by his works and actions. These things prostitute his office, and forfeit all regard to his instructions: these are the things, that expose both his person and function to contempt; for no bodies crimes excite greater abhorrence and detestation in the minds of men, than theirs, who are devoted to the altar. - How happy is it both for themselves and others, when ministers, to all those convincing arguments, by which they prove the truth and excellency of our holy faith, add plain and sensible demonstrations; and let the world see in themselves what sort of a man a Christian is? Happy this would be for *others*, since such as these shine as lights for their guidance in a dark place, and are most likely to edify them; and no less happy for *themselves*, in the satisfaction it gives them at present: *For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and much more to you-wards*, 2 Cor. i. 12. and then in the prospect and assurance it gives them of a glorious recompense hereafter; with this the apostle *Paul* comforted himself, living and dying, when he was ready to be offered up, and the time of his departure was at hand; having
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fought the good fight, finished his course, and kept the faith; he had the satisfaction in himself, that henceforth a crown of righteousness was laid up for him, and should be given him by God, the righteous judge: and with this it is, the Apostle Peter encourages those, to whom he gives the foregoing exhortations, That when the chief Shepherd did appear they should receive the crown of glory which fadeth not away, that had conscientiously observed the foregoing rules.

A P P L I C A T I O N.

AND are these the persons, that shall receive *the crown of glory, when the chief Shepherd shall appear*; then may we not comfort our selves with this thought, that he whose death we now lament, is in the actual possession of all this glory? We would not of course cry up every one of our departed friends and brethren as a nonsuch, and run out into an excess of praise and commendation; as if every star that sets must needs be of the first magnitude: but I believe I have your assent to this, who knew him best; that the forementioned characters of those, who shall receive this crown of glory, were as truly exemplified in him, and did as much belong to him, as to most men. You are witnesses, so long as God lent you this loan, how exactly his doctrine and life tallied with these apostolical rules; and need not that any should testify.

Now

Now this consideration has a double aspect; when we consider what he was, it calls upon us to mourn, for what *we* have lost, and to rejoyce, in what *he* has gained: the more exactly he answered these characters, the more aggravated is our loss, but then the more enhanced is his glory; mourn then we should, for what we have lost: sorrow is here allowed us, under due restrictions. A stoical senseless at such a time is so far from being *Christian*, it is not *human*. Nature must have its way, and be a little indulged to express its sensible pain at the loss of what was dear and valuable; tears in such a case are the debt we owe to love. Nature demands them, and grace don't altogether forbid them: who can but drop a tear then, upon this mournful occasion, and sigh forth, an *Ah my brother, my father, my father!* the *chariots of Israel, and the horsemen thereof*. We are all this day called to lamentation and woe, *ministers*, elder and younger; these have lost a *friend*, a *brother*, a *father*. The *congregation*, this has lost a faithful, skilful guide and pastor; and the *family* sure must take a deep share in this day's sorrows; one having lost an affectionate husband, and others a tender and indulgent parent: Oh then that our heads were waters, and our eyes a fountain of tears, that we might weep for our loss. It will appear great, very great, how light soever some may make it, if we consider what he was. The doing so much justice to his memory, as to say what Mr. *Smith* was, is a province, I acknowledge myself very unfit for, and therefore wished and desired

sired the service might have been put into some other hand, every way fitter to perform it ; but since it is forced upon me, I shall endeavour, as I can, to do some justice to the memory of so good, so great a man, by giving you my own real apprehensions and thoughts of him, as persuaded you will readily concur with me in the truth of them.

It was my unhappiness to have but a late particular acquaintance with him ; I call it so, because all that I did know of him, made me wish I had known him sooner and better ; I own, I was always pleased with his conversation, and instructed by it, and must think, in him we have lost a very valuable person : whether we consider him,

As a minister, and so in a publick capacity. As such, I think it may be justly said,

He was a considerable scholar : God had given him great *natural* endowments, which were not suffered to rust by sloth and idleness, but well cultivated and improved by close application, and severe study : by which means he had acquired a large stock of useful learning, a great fund of necessary knowledge, and an eminency in ministerial abilities ; having a large compass of thought, great strength of mind, a clear head, and a solid judgment. As a minister also,

He was one that *kept the faith himself*. St. Paul reckoned this among his glories ; as an *Apostle*, and a *Christian*, *I have kept the faith*. This was his honour and comfort, of whom we now speak ; he *kept the faith, he contend-*

ed for it; he *bore his testimony* to it in an hour of temptation. He had both a zeal and a capacity for its defence. If I ever observed him *warm*, it was in his master's cause, where he judged the honour of his Lord concerned, which ought to be dearer to us than our lives; where *zeal* is a commendable virtue, and indifferency criminal in the sight of God; and was there not a cause, in a day when the most pernicious and destructive errors, so highly derogatory to the Redeemer's glory, abound amongst us? But then this zeal was of the right stamp; conducted with great prudence and discretion, and tempered with no less meekness of spirit and charity, without rancour and bitterness. His zeal, like our Lord's, did eat up himself, not consume others. He was for no fire from Heaven, but that of the spirit of judgment, and burning, to enlighten mens minds, and lead them into all truth, and purge us from the dross of errors and corruptions. His zeal was for the safety and preservation of truth, without any design, or desire to injure mens persons, to hurt them in their names, reputation, and usefulness. His behaviour was no ways unseemly towards those that had not altogether the same sentiments with himself, as to the open avowing their faith, at the time, and in the way, he thought fit to do it, so far as ever I could observe; and I have had opportunities of knowing him pretty well on that head. He still went on, contending for the truth, in a *way*, and with a *spirit*, most likely to secure and promote it; which should be the

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aim of every honest man, and good minister; since the contrary spirit serves only to harden others in their dangerous errors, and prejudice their minds against the truth. Moreover,

THE faith which he kept he preached, being desirous, that the *truth of the Gospel might continue with you.* He did indeed act the part

of an overseer; and, like a good shepherd, watched over, and fed the flock: this he did with great skilfulness and integrity, for he fed them, as they were *able to bear*, with *sincere milk*, and *strong meat*, with wholesome food, fit to nourish the souls of men: In doctrine shewing *uncorruptness, gravity, sincerity, sound speech, that cannot be condemned*, Tit. ii. 7, 8.

It appeared by his productions, he did not offer that to the Lord or his people which cost him nothing; this was evident to all that heard and read them, or *would understand them*. His compositions were all elaborate, smelt somewhat of the lamp; which, as I have been told by his nearest relative, often burned till after midnight in his study. And being thus laboured, it's no wonder there was nothing in them mean and spiritless; that they were so full of excellent matter, and good sense; so exact for their method and order; composed and drawn up in such an easy natural style, with a just propriety of language. He never affected a swell of phrases (where you may have a torrent of words, with a *drought* of sense) to gain himself the name of a *profound speculative preacher*; nor a *quaintness of words*, to be commended for a *fine oratour*; nor did he make a shew of his own

scholarship, to get the name of a learned preacher. His endeavour was in a manly, tho' easy address to instruct mens minds, and warm their hearts; being careful so to temper things, that his *thoughts* might not *sink*, nor his *style swell*.

He studied to bring down difficult things, and high in themselves, to common reach. It was not his business to make plain things dark and unintelligible, (the greatest solecism in preaching) but dark things, and hard to be understood, plain and easy; not to obscure a text, and throw a shade over it by some far-fetch'd and uncouth interpretation to amuse people, but to cast a light upon it by a natural and easy unfolding of it; all which shewed the rich mine whence this precious treasure was fetched.

In a word, his performances were such as would stand the test of the most judicious part of an audience, which, it must be owned, is not always the greatest; and for want of a fine delivery, some, more taken with *sound* than *substance*, might not discern their worth, nor give them their deserved esteem.

To conclude this head: As a minister,

He was *truly an example* to the flock; his conversation being of a piece with his doctrine; one of a holy humble spirit, mild and peaceable in his temper; handsome and ornamental in his carriage and behaviour, and in a word, a pattern of good works. He did nothing to stain his character, but many things to adorn it. His life being not barely free from blemishes, which is a low size of commendation, but

but shined in all the parts of it, whereby he kept up the majesty of his office: but then,

OUR loss will farther appear, if we consider what he was as a *Christian* in his private capacity; and here it's plain his natural and moral qualifications were sanctified by divine grace. This shewed it self in his *domestick* relations, his *friendships* and whole *commerce* with the world.

WITH what a perfect heart he walked before God in his house; how careful he was to serve the Lord *himself*, and that his *house* might do so too; how good in *every* relation, as an *husband*, *father* and *master*, let them tell that composed the family, I need not.

IN his *friendships*, as a *minister* and *acquaintance* he was lovely and amiable; tho' of a superior judgment to many, not imperious and assuming in his temper, or ready to dictate to any. His carriage towards other ministers was very exemplary and recommending. He was not envious at others greater success or respect, but rejoiced in their increase. He shewed much of this temper in his carriage towards that young *minister* *, lately chosen to assist him in the work of preaching, to whom he was a friend and a father, affectionate and kind, still enquiring after his progress and increase, as one that wished and would rejoyce in his success and encouragement.

His whole *commerce in life* also shewed he knew the world, had studied men, and was

* Mr. Bures.

well acquainted with human nature; that he had conversed with people of character, as indeed he had some friends that were persons of honour and distinction; so that in short it may be said of him, he was a gentleman, a scholar, a christian and a good minister; to whom we may apply that of *Demetrius*, *he had a good report of all men*, and of the truth itself. This is the man, the pious, the holy, the excellent man we have lost. This is the light that is now put out, and shines no more; and how much of heaven leaves our world when such as he are removed out of it?

BUT it is more than time to turn the stream into another channel, and try to divert our sorrow by considering those things that tend to alleviate it.

HIS multiplied years are matter of thankfulness, God having, as was said at first, drawn out the thread of life near to the common stage, and continued him to the last, in a serviceable state; being able, almost, to the very last Lord's-day he lived, to do something in his Master's work, which was so much his delight; wherein God gave him his wish, which was, that he might never outlive his capacity for service, nor be laid aside from his *work*, till he should be laid in his grave.

AND as a farther alleviation of our sorrow, having, in such a manner fulfilled his ministry, and finished his course, we have reason to believe, he has now received the crown; and therefore while we mourn for our loss, we may rejoyce in his gain.

HE,

HE, blessed soul! being now entred into rest, got out of a vain, sinful, ensnaring, troublesome, contentious world, far from the rage of men, and the strife of tongues, to the realms of light and love, holiness, peace and joy. Oh! the crowns, the robes they wear, the harps they hold, the songs they sing in the upper world! If *free among the dead*, they are joined to the *spirits of just men made perfect*, to sin and sorrow no more. Blessed saint! all tears are now wiped from *his* eyes, and therefore let not too many be seen in *yours*: with these things let us comfort one another under this heavy stroke.

LET the *children* do things worthy of such a parent; choose their father's God, and imitate their father's *virtues*. The fair prospect of this hitherto is matter of great thankfulness. Go on then in the ways of holiness, and *persevere therein to the end*. Sad would it be, should the children of ministers, the sons of so many prayers, of such an education perish at last; but we hope better things, tho' we thus speak.

AND as for you of this congregation, suffer me to say, you have sustained a heavy loss. It is a long time before persons are formed to so much knowledge, capacity and experience as he was that is now taken from you. Be sensible therefore of your loss; lay it to heart; remember and keep in mind the things you have heard, and approve your selves as becomes those that have been under the inspection of such eminent guides, and been taught beyond many.

ny. Continue in your zeal for religion; abound therein more and more, and in your love to one another, and unity among yourselves. Stand fast in the spirit, with one mind, striving together for the faith of the Gospel; and when your *Elijahs* are translated to heaven, be earnest with God for a double portion of his spirit, that some *Elisba* may rise up in their room, and you may yet be a flourishing people.

THIS then is the use we may make of such a promise, with respect to him that has finished his course: But there is also some use to be made of it with respect to *our selves*, that *yet remain in the conflict, both as ministers and Christians*.

I WOULD then take the opportunity and freedom from hence, to make the following use of it, to my self and brethren in the work of the ministry. Is there such a glorious recompence set before us; such a crown of righteousness laid up for us? Then,

1. *Exh.* LET this fortify our minds against all the ill usage we do, and must expect to meet with from others. A man that will be faithful to Christ, is like to find but coarse entertainment in the world: They that burn in zeal for God, must look for fiery trials from men: To have their piety reproached as hypocrisy, and themselves reviled as the troublers of *Israel*: their persons, and office, loaded with disgrace and contempt; despised, laughed at, and made a jest of; but having such a promise as this, we may well say, as the Apostle,

tle, *None of these things move me, nor do I count my life dear to me, that I may finish my course with joy, and at length receive the crown of glory.* This may comfort us, against all the disgrace of malevolent spirits, and evil tongues; the little flirts of some, and the cruel mockings of others; what are all these, to the glory that will be revealed, *when the chief Shepherd shall appear?* If we reckon right, it will be as the Apostle did, *That the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed,* Rom. viii. 18. Were our faith duly exercised on this glorious recompence, it would more than answer all the extremities, that sense could urge upon us: One broad sight of the celestial glory, a full look at the things within the veil, would enable us to bear the greatest difficulties, with patience, and wade thro' the deepest waters, even seas of trouble without fear. *Stephen* hardned himself against a shower of stones, not indeed so hard as their hearts that threw them, when he *looked stedfastly to Heaven, and saw the glory of God,* Acts vii. 55. Let us then oppose the glory of our hopes to all the abasement of our sufferings: let this balance all the ignominy and reproach cast upon us: let us take courage and lift up our heads, we serve a God, that will make us more than amends, for all we do and suffer for his sake: then despise the shame now put upon us, since God designs us all this honour. Endure hardship as good soldiers of Jesus Christ; *blessed is the*

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man that endures temptation, for when he is tried, he shall receive the crown of life.

2. *Exh.* LET this encourage and excite us to a faithful discharge of all the duties, belonging to our office. Are these the persons, and these only, that shall receive the crown of glory; that thus carefully feed the flock, what will become of many in the day, *when the chief Shepherd shall appear*? If only faithful labourers shall be crowned, where will the loiterers appear, when Christ shall do so? Those that took the oversight of the flock, from mere necessity; that aimed at nothing, but filthy lucre; never fed the flock, but fleeced it; that exercised a lordly dominion over their persons, when they should have been helpers of their joy; that were examples to the flock in nothing, but what was scandalous and reproachful? Should we not tremble, to think where these will appear? And look to it, we are not of this unhappy Number; see that we feed the flock, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as being lords over God's heritage, but examples to the flock; *and when the chief Shepherd shall appear, ye shall receive a crown of glory.* Here is the noblest work, and the highest motive; a serious belief of this would draw forth all our active powers into the service of God. Here is room for our highest ambition; the God whom we serve, is able to reward us, and intends for us a happiness that cannot be conceived: what encouragement then is here to faithfulness, diligence,

gence, and perseverance in our work? Let this carry us upwards, as on eagles wings, and help us to soar on high, as birds of Paradise. See what's before you, palms, white robes, crowns and kingdoms, shouts, and songs of praise to our great Creator and Redeemer. Let nothing seem hard that he requires; grudge no pains in his service; only let us be faithful, and fulfil our ministry; that our *enemies* may not reproach us, as having lost the sobriety, and sanctimony of our forefathers, whereby they so much recommended themselves to the world; and that we are now generally grown as remiss and vain, as others: this you know has been said, and very sad it would be, if it's truly said, and cannot be refuted. Upon this, some have built their hopes, that our interest cannot stand long, but must necessarily fall for want of proper hands to support it.

LET this animate us in our work, lest our *friends* also complain, that we have lost the spirit of our forefathers, that we are not like their old ministers, upon whose labours we are entred: we don't preach, nor pray; we don't live, nor converse, or appear like them: so far as this is true let us lay it to heart, and enquire what we have done, to lose the reputation those gained, that went before us; and take care not to sink our character, but preserve or recover the majesty and authority of our office.

THUS encouraged, let us not be slothful in business, but followers of them, who through faith and patience now inherit this promise. Oh let us be *faithful*, be *faithful*! that is

what is laid upon us; be faithful unto death, faithful to God that has called us to our charge and trust, to the souls of men; for faithful is he that hath promised, who also will do it.

FINALLY, what has been said to some, may be applied to all; for this crown of righteousness is laid up, not only for such as *Paul*, and other faithful ministers; but for all those that love and look for the appearing of Jesus Christ. These have their course to finish, their race to run; their difficulties and trials to encounter with; and their rewards for their encouragement: let us all then be up and doing, whatever our hands find to be done; *and do it with all our might; since there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we also are hastening. Let us work, while it is day, the night comes, wherein no man can work; work for God, for the Redeemer, work for souls, for our own souls, and the souls of others; let us not faint and be weary in our minds; in due time we shall reap if we faint not. Be stedfast then, my brethren, and immoveable, always abounding in the work of the Lord, having an assurance, our labour shall be so far from being in vain, That when the chief Shepherd shall appear, we shall receive a crown of glory, that fadeth not away.*





THE CHARACTER

Of the late Reverend

Mr. JEREMIAH SMITH

Attempted, &c.



Alas! wou'd the grateful Muse attempt
to sing
Her friend, and to his worth due tribute
bring,
Could she find numbers, even, soft, and
strong,
Proportion'd to the subject of her song;

BUT, conscious of her weakness, she declines
Th' unequal task, content in humbler lines
To sketch his character, and leave the rest
To happier bards, with higher talents blest.

DESIGN'D for more than common service, heaven
To him the choicest furniture had given;
With a vast compass and great strength of mind
Nice taste and judgment happily were join'd.
Cool was his head, and all his workings free
From hurry, darkness, and perplexity;
Yet warm his heart, which with a gentle heat
Could the well-form'd conceptions animate.

NOR did those talents rust in idleness,
But patient labour crown'd 'em with increase.

Treasures

Treasures of useful knowledge he had stor'd,
 Chiefly from what inspired books afford;
 Whence, as a well-instructed scribe, he drew,
 As just occasion call'd, old things and new;
 And both in words expressing well his thoughts,
 Forth he for use, not ostentation, brought.
 No words that could be shocking thought or mean,
 In his most free performances were seen;
 Nor vain and swelling ones did he effect,
 Or quaint politeness: easy and correct
 Ever his stile, nor glaring was, nor coarse,
 And neither wanted polishing, nor force.

THE preacher, how to chuse his subject, knew;
 Still what he said was fit, as well as true;
 And mostly did his audience entertain
 With serious truths, things practical and plain,
 Which might instruct the mind, and warm the heart
 Of men unskill'd in criticism and art.

IN handling subjects difficult and high,
 Far as the strongest sight could reach, he'd fly;
 And sweetly then (so apt he was to teach!)
 Bring all within a common hearer's reach;
 And, while to touch each auditor he strove,
 Soar'd like an eagle, lighted like a dove.

ATTACH'D to truth with no sinister views,
 He in her service falshood scorn'd to use,
 And would not nature's order sweet invert,
 By passing to the judgment thro' the heart.
 First to convince the mind he always try'd,
 And the affections regularly guide,
 That mens Religion, from illusion free,
 Might all a reasonable service be,

YET he full well the place of reason knew,
 That she is not the measure of what's true;
 But when she hears eternal wisdom's voice,
 Humble submission ought to be her choice,
 Gladly to listen to the heavenly lore,
 Receive its dictates, and dispute no more,
 Waiting the dawn of an eternal day,
 To chase the shades, which compass truth, away.

REASON, thus guided by a higher light,
 Led him, when preaching, and when call'd to write.
 In

In all he for the publick did prepare,
 Strong reason and strong faith united were.
 His happy followers were taught to shun
 Th' extremes to which minds uninstructed run;
 When reason things inscrutable would trace,
 Or blind impulse presume to take its place.

To his choice ministerial gifts was join'd
 Grace, in no common measure; for his mind
 Had the impress of sacred truth receiv'd;
 His faith was true, and, as he preach'd, he liv'd.

WITH true and deep humility adorn'd,
 Brethren of lower size he never scorn'd,
 Nor envy'd his few equals; still was glad
 Of the success and honour others had.
 Tho' well content with a judicious few,
 The difference he of tastes and talents knew,
 And would not (fill'd with indignation proud)
 Call a throng'd audience a stupid crowd.
 He blest the days, and wish'd they were renew'd,
 When Men of God, with choicest gifts indu'd,
 At once could teach divines, and charm a multitude. }

HE knew no flattery, yet would commend
 What feebler minds did honestly intend,
 And sacrifice the critic to the friend. }

HE knew the world, being liberally bred,
 And humane nature carefully had read,
 But yet was stranger to low arts and tricks;
 The dove presided o'er his politicks.

TO reason sanctify'd in God's high fear,
 His appetites and passions subject were;
 But to the strictest way of life, he join'd
 A candid, human, uncensorious mind,
 And only on himself did burdens bind. }

TRUE to his own convictions, firm he stood
 To every thing he thought the cause of God;
 Tho' he had early learn'd the art to please,
 Had noble friends, and might have risen with ease;
 Led by his conscience, he was fix'd to chuse
 A cause encourag'd by no worldly views;
 Nay, not indulg'd; (for *William* was not come
 To break the bonds, and cut the cords of *Rome*;) }

And

And chose it in the worst of those bad times
 When zeal for truth and liberty were crimes,
 And men, for being Protestants, were sent
 To loathsome jails, and hated banishment;
 Nay, gravely to th' infernal pit consign'd,
 And told, God would not loose what Priests saw fit to bind;

YET was no furious bigot, none of those,
 Whose proud, censorious, damping spirit shews,
 If they don't fill the godless tyrant's place,
 'Tis owing unto providence, not grace.
 He own'd and lov'd all who our common Lord
 Serv'd faithful in dispensing of his word,
 Knowing God's kingdom is nor form, nor dress,
 Nor meat and drink, but peace and righteousness,
 And from the spirit of those false saints was free,
 Whose raging zeal burns up their charity.

EVEN when the most important truths did claim
 His able hand, and justly honoured name,
 He for the truth with calmness would contend,
 Nor call in human wrath to reach his end.

DEAR Saint, had such a spirit more prevail'd,
 Healing attempts had not so sadly fail'd,
 Both liberty and truth had been maintain'd,
 And charity inviolate remain'd,
 And our assemblies more like that above,
 Where those, who differ'd here, are one in perfect love.

JABEZ EARLE.

F I N I S.

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